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I.—*Some account of the Wars between Burmah and China, together with the journals and routes of three different Embassies sent to Peking by the King of Ava; taken from Burmese documents. By Lieutenant-Colonel H. BURNEY, Resident in Ava.*

[Continued from page 149.]

In the 30th No. of the *Gleanings of Science* I have given some account of the Chinese caravans, which come principally from *Theng-ye-shew* and *Táik-fú* in *Yunan*, not only to *Ava* but to all the Shan towns subject to *Ava*, *Maing:Leng-gyih*, *Kyaing:toün*, *Theinní*, *Mó:né*, *Thibó*, &c., as well as to *Zenmay* and the Shan towns subject to *Siam*. A party of Chinese also annually proceed from *Santá-fú* to *Mō:gaung* and *Payen-dueng* for the purpose of procuring amber and the noble serpentine, or the stone so much prized by the Chinese and called by them *Yú*.

The emperor of *China* appears never to have surrendered the *Tsó:buás* of *Theinní*, *Bamó* and *Mō:gaung* agreeably to the terms of the treaty of *Bamó*; nor can I find a notice of any correspondence between the sovereigns of the two countries until the reign of the present king of *Ava's* grandfather, *MEN:DARÁ:GYIH*, *Symes's MINDE-RAGEE*. That monarch, shortly after he put his nephew to death and seized the throne in the year 1781, appears to have deputed a small party for the purpose of opening a communication with *China*, but the envoys were seized by the Chinese and sent up to the north of *Pekin*, to the Tartar province of *Quantong*. In 1787, however, an embassy came to *Ava* from *China*, and I will now give a free translation of the journals and routes of three different embassies, which were sent to

Pekin by the late and present kings of *Ava*. But before giving these translations it may be proper to explain the system which I have adopted, for writing Burmese and Chinese names in the Roman character.

I have followed, as far as I was able, Sir WM. JONES's system, excepting that I have used the prosodial long and short signs, instead of the acute and grave accents, for denoting long and short vowels*; The Burmese have a very bad ear for discriminating new sounds, and, unfortunately, their written character will not admit of their writing or pronouncing many foreign words. They can write *ing* only as *ɿ*, *ín*, *en* or *eng*; *ang* as *en* or *eng*; *ong* as *oǎn*, and *f* as *ph*, or *bh*. *R*, they seldom sound but as *y*, and they use a soft *th* for *s*. A final *kg*, or *t*, is often scarcely sounded, if not entirely mute, and I denote this by underlining such letter. The Burmese also change the sound of the initial letter of the second or third syllables of compound and derivative words, sounding *b* as *p*; *k* and *k,h* as *g*; *t* and *t,h* as *d*; and *ts* and *tsh*, as *z*. But in copying Chinese names from the Burmese, I have always given the legitimate sound of all such letters in the Roman character. The Chinese, according to DU HALDE, have an *h*, so strong, that it is entirely guttural, and the Burmese envoys apparently attempt to express this Chinese sound of *h*, by the double consonant *sh* or *shy* of their own alphabet. The Burmese do not sound the two letters which they have derived from the Devanágari च, छ, as *cha* and *ch-ha*, which the Siamese and Shans do, but as a very hard *s*, and its aspirate, pronounced with the tip of the tongue turned up against the roof of the mouth, and best expressed, in my opinion, by *ts* and *tsh*. The Chinese appear to have the same sounds, expressed by DU HALDE by the same Roman letters *ts*, and *tsh*; the first of which, he observes, is pronounced as the Italians pronounce the word *gratia*. For the Burmese heavy accent, marked something like our colon (8), and used to close a syllable, when ending in a vowel or nasal consonant, with a very heavy aspirated sound, I have used two *points* in the middle of a word, and the letter *h*, usually, at the close. Our prosodial short mark will best express the Burmese accent marked as a point under a letter, and intended to give a syllable a very short sound. All the Burmese envoys write the names of the Chinese

* Those accentual marks being best adapted for describing the peculiar high and grave tones, in which the same letters are sounded in the Siamese and Shan languages. [We have, however, for want of type been obliged to adhere to the accented system—the absence of an accent denoting the short and its presence the long sound.—ED.]

cities of the first second and third class in Burmese, as *p, hu*, or *b, hu*, *t, sú*, or *tso*, and *shyen*; but I have set down these names as they usually appear in our maps of *China*, as *fū*, *chow* and *hien*.

The following table will show the power of the vowels as used by me.

a, as in America.

á, as in father.

e, as in men.

ê, broad as *ey* in they, or *ay* in mayor, or *a* in name.

i, as in pin.

í, as in police, or *ee* in feet, and *a*.

ì, the same with a grave sound like *e* in me.

o, as in toto.

ó, the same sound prolonged, or as in lone, sown.

ô, broad as in groat.

ô', the same sound prolonged.

u, as in Italian, or like *oo* in foot.

ú, the same sound prolonged, or *oo* in mood.

The Siamese and Shan letter, which is sounded something like the French letters eu, I mark, as the Catholic Missionaries in *Siam* have long marked it, thus, u' and u'.

ai,	} Each of these vowels is pronounced as when separate, excepting that the sound of the second is a little more prolonged than that of the first vowel. Kaing, Ka-ung, Ko-un, mẽ-in, yu-on.
au,	
ou,	
ei,	
uo,	

The letter *ng* is pronounced something like the same letters in the French word *magnanimité*, but as a final, it is usually sounded as a nasal *n*. When followed by the heavy accent I have usually expressed the *g*, in the Roman character.

The prosodial short sign is used to shorten the sound of some of the above vowels and diphthongs.

According to the above system I have nearly completed a comparative vocabulary of the Burmese, Siamese, Taung-thú and three Shan dialects.

Of the towns and places in *China* mentioned by the Burmese envoys in their journals and routes, I shall set down within brackets the proper names of such as I can trace in *DU HALDE*.

In the year 1787, intelligence was brought to *Ava*, that an embassy from the emperor of *China* had arrived at *Theinní*, and as the ceremony of the public audience given to these ambassadors corresponds in

many points with that observed at the audience given by the present king of *Ava* to the British Resident, on his first arrival at *Ava* in 1830, I extract a description of it from the 33rd volume of the *Burmese Chronicles* :

“On Tuesday, the 3rd of April, 1787, the king of *Ava* (MEN:DARA:GYI'N) received a report from the Tsô:buáh and officers of *Theinni*, that a Chinese embassy, consisting of upwards of 300 men with E-TSHÔ:YE' as the chief envoy, had arrived at *Theinni*, with a letter on gold and costly presents from the emperor of *China*, for the purpose of establishing peace and friendship between the two great countries. His Majesty ordered the Chinese embassy to be conveyed to the capital (at that time *Amarapúra*) by the road leading from *Theinni* through *Thibô*, *Maing:toân*, *Maing:kaing*, *Yauk-zauk*, *Pwê-lha*, and *Yuá:ngän*, down by the *Nat-t,heit* pass and the road along the southern paddy lands (*Taung-bhetlay*).—The Chinese mission accordingly left *Theinni* on Sunday, the 6th of May, 1787, and on reaching *Nyaung-ní-beng* (red *pepul* tree), embarked in boats (on the *Myit-ngay*) and came to *Yan-aung ghât* at *Amarapúra*, where they landed and took possession of the buildings constructed for their accommodation. The emperor of *China's* letter was duly translated on Tuesday, the 29th May ; and on Sunday, the 3rd of June, the embassy was received by the king in the following manner :—

“The streets and lanes of *Amarapúra* having been ornamented, the officers of the *Lhuot-tô* and *Yoün-dô**, dressed in their uniforms with earrings, having taken their proper places within those buildings ; the white elephant, and *Shue-wen*, the elephant rode by the king, and other elephants with all their trappings, on being drawn out, and the body guard and other troops formed in front of the *Lhuot-tô* and hall of audience, and within the court-yard of the palace, the Chinese ambassadors were brought from their house at the *Yan-aung ghât* in the following order :—First, two officers with long rods ; then musqueteers to the right and left ; then, seated upon an elephant, the king's writer, *YANDA-MEIT-GYÔ-DEN*, dressed in full uniform, bearing an octagon betel cup containing the emperor of *China's* letter ; next a sedan chair with the box containing the images of *Byamhá* ; then a sedan chair with a box of royal presents ; then another sedan chair with another box of presents ; then ten horses intended as presents ; and then followed the principal Chinese ambassador, E-TSHÔ:YE', mounted on an elephant with housings of scarlet broad cloth edged with silk. After him came four of the junior envoys on horseback ; and after them, the officers appointed to escort the mission.

“The procession entered the *Tset-shyen* gateway on the western face of the city, and stopped on reaching the *Yoün-dô*. The box bearing the royal letter was deposited on a fine white mat with an ornamental border spread in the verandah of that building, where the ambassadors also were

* The house in which the ministers of state assemble and the Court of justice.

placed, the royal presents being arranged on each side. The princes of the blood and the other great officers of state then passed into the palace in state, surrounded by their respective suites and with all their insignia of rank. Last of all passed the heir-apparent, the glorious AIN-YE-MENG. When all was quiet the ambassadors, preceded by the royal letter and presents, were taken in, the ambassadors being made to stop and bow their heads repeatedly along the whole road in the usual way*. The king's writer bearing the box containing the royal letter, stopped not far from the eastern steps of the hall of audience, when a Thăn-dô-zen† went down and took the letter up, and placed it on a white mat that was spread for the purpose. The ambassadors ascended by the northern steps, and took their seats at the appointed place; whilst all the presents were put down on the ground in front of the hall of audience. The whole being assembled, the lord of many white elephants, the lord of life, and great king of righteousness, wearing the *Mahá-muni* crown of inestimable value, and the principal queen, dressed in the *Gana-matta-pa-kua* jewel, surrounded by all the other queens and concubines, came forth, and on the *U-gen* folding doors being opened by the princesses, his majesty the king and the principal queen took their seats on the *Thháhathana yázá* throne. The state drum, beat when his majesty comes out, was then struck three times forcibly and three times gently, and the whole band played. When the music ceased, the eight consecrating Bráhmans performed the customary ceremony of consecration, and the flowers and water presented by the Bráhmans, were received by BAUNG-DÔ-PYEN and NANDA-THEN Khaya in a gold cup ornamented with the nine precious stones.

“The Ná:khăn-dô‡, ZEYA NÔRAT,HA, then brought to the king's notice seven images of BUD'DH which his Majesty was to give in charity. His Majesty observed, ‘Let the royal gift be suitably escorted and delivered;’ which order was repeated by the Ná:khan to the Shue-tait-wún, who after ordering the royal drum to be beaten, conveyed the images out of the hall of audience.

“The Thăn-dô-găn§, MENG-NGAY-THIRI, then came up the steps used by the king, and kneeling at the usual place, read out a list of the royal presents. The Ná:khăn-dô, KYÔ-ZUA'NÔ-RAT,HA', next proceeded right in front of his Majesty, and kneeling, read out from an ornamented book, the following translation which had been made of the emperor of *China's* letter.

‘The elder brother, UDI' BUA'¶, (emperor of *China*,) who rules over the great kingdoms to the eastward and a multitude of umbrella-wearing chiefs, addresses affectionately his younger brother, the lord of the white, red and mottled elephants, who rules over the great kingdoms to the westward and a multitude of umbrella-wearing chiefs, lord of the amber

* The British resident refused to make these obeisances.

† Register of royal orders.

‡ Royal hearer or reporter. § Receiver of royal mandates.

¶ Udí, I am told, means east in the Pálí language.

mines, the sun-descended king and master of the golden palace. The ancestors of the two brothers have inherited and ruled in succession in this *Zabādipā* island, lying to the southward of *Myen:mō* mount, from the first creation of the world; and the two brothers are enjoying in the eastern and western great kingdoms, prosperity equal to that of the *Thagyá:-Nat**, with very great glory, power, and authority. From the time even of our ancestors there has been no enmity. The younger brother, the sun-descended king, is an independent sovereign, receiving the homage of great kingdoms, and of an hundred umbrella-wearing chiefs. The elder brother also is an independent sovereign, receiving the homage of great kingdoms, and of an hundred umbrella-wearing chiefs. If the two brothers enter into a permanent agreement and friendship, conformably to the union which has subsisted between them uninterruptedly in former states of existence, it will be like a nail driven in (as firm) to their posterity. The elder brother, who possesses the great kingdoms, and the golden umbrella and palace to the eastward, as well as his queen, sons, daughters, nobles, officers, and the inhabitants of his country, are in the enjoyment of health, peace, and happiness; and he desires to learn, that his younger brother, who possesses the great kingdoms and the golden umbrella and palace to the westward, the master of the golden palace, as well as his queen, eldest son, the heir-apparent, his other sons and daughters, nobles, officers, and all the inhabitants of his country, are also in the enjoyment of health, peace, and happiness.

‘For one reason, because friendship has existed from former states of being; and for another, because the elder loves the younger brother, he sends, with a royal letter on gold, a piece of gold, and desires that two pieces of gold may become like this one piece. It is now seventeen years since the gold and silver road, and gold and silver bridge have not been opened or traversed between the elder brother and younger brother, pursuant to the arrangement made in 1769, that ambassadors of rank should pass between the two great countries, in order that a sincere friendship and esteem might arise. When friendship has been established between the two great countries, each must receive favors from the other. The elder brother has in front of his palace and worships eight images of *BYAMHÁ’†*, which it has been the custom to worship from the creation of the world; but loving the younger brother, and desiring that he should worship in the same manner, the elder brother presents these images to the younger. If the younger brother worships them, his glory and power will be as resplendent as the rising sun. The son of the lord of *Kaing:mah*, who wears

* This is the Chinese *Tien*, or *Shang Tien*, lord of heaven, and the same as the Hindu god *Indra*, one of whose names, *Sugra*, although written in Burmese *Thugrá*, is pronounced *Thagyá*.

† *Byamhá*, written *Bramhá*, is a being of the superior celestial regions of the Buddhists.

a red umbrella and is always near the person of the elder brother, is sent to the younger brother with a royal letter on gold, and with the following presents:—

Eight images of *Byamhā*, cast in gold.

Eight carpets.

Ten pieces of gold cloth.

Ten horses.

‘Let the younger brother, master of the golden palace, delay not after the arrival of this ambassador in his presence, to appoint ambassadors on his part, and send them with a royal letter on gold. When the son of the lord of *Kaing:mah* returns to the elder brother, it will be the same as if the royal countenance of the younger brother, the master of the golden palace, has been seen.’

‘After the Nā:khān-dô Kŷô-zUA'NÔ-RAT,HA' had read out the above royal letter, his Majesty said, ‘E-TSHÔ: YE', how many days were you coming from the capital of *China* to *Amarapura*?’ The Nā:khān, Pŷô-cYIH-MHŪ', repeated the question to the Chinese interpreter, who translated it to the ambassador. The ambassador replied: ‘Your Majesty's slaves, owing to your Majesty's excellent virtues, were one hundred and sixty-four days coming from the capital of *China* to your Majesty's feet.’ This answer was translated by the Chinese interpreter to the Nā:khān-dô, who submitted it to his Majesty. The king then said: ‘E-TSHÔ: YE', when you quitted the capital of *China*, were my royal kinsman, the emperor of *China*, and his queen and children, and relatives all in good health?’ The question was communicated to the ambassador as before, and the ambassador replied: ‘When your Majesty's slaves quitted the capital of *China* for your Majesty's feet, your Majesty's royal kinsman, the emperor of *China*, and his queen, and children, and relatives were all in good health;’ which answer was submitted to the king in the same manner as before. The king then said: ‘E-TSHÔ: YE', go back quickly; the emperor of *China* will desire to receive intelligence of every thing in this country.’ This order was communicated as before to the ambassadors, who bowed down their heads. The king then presented the principal ambassador, E-TSHÔ: YE, with five hundred ticals, a silver cup weighing eleven ticals, a ruby ring weighing one tical, and of the value of one hundred and fifty ticals, a horse with saddle and bridle complete, ten cubits of scarlet broad cloth, five pieces of cotton cloth, five pieces of handkerchief, one piece of chintz, two large lacquered-ware boxes, and one small one. To each of the four junior ambassadors his Majesty presented at the same time three hundred ticals, one silver cup weighing eleven ticals, one ruby ring weighing half a tical, and of the value of one hundred ticals, five cubits of scarlet cloth, two pieces of handkerchief, two pieces of chintz, a horse with saddle and bridle complete, a carpet, one large lacquered-ware box, and two small ones.

‘The silver gong was then struck five times, and the drum, which is used when his Majesty enters the palace, was beaten, and his Majesty retired.

The ambassadors were first conveyed from the hall of audience to the eastern *Youm*, where they were made to stand until the princes and all the nobles and officers passed to their respective houses* ; after which they were taken to the house allotted for them, by the same route as that by which they had been before brought.

“ On Sunday, the 10th June, 1787, his Majesty addressed the following letter and presents to the emperor of *China*, and appointed LET-YUE:GYI/H MHU':, NE-MYO':SHUE-DAUNG, THÍHAGYÔ-GAUNG, and WELUTHA'YA, ambassadors on his part, to proceed to *China* in company with the Chinese ambassadors.

‘ The protector of religion, the sun-descended king of righteousness, bearing the name and title of *Thīri pawara wizayā nanta yatha tiri bawānā ditiyā dipadi pandita mahā dhamma rājā-dīrāja*†, owner of the white, red, and mottled elephants, and proprietor of mines of gold, silver, rubies, and amber, who rules over the great kingdoms and all the umbrella-wearing chiefs of the westward, affectionately addresses the royal friend, the lord of the golden palace, who rules over the great kingdoms and all the umbrella-wearing chiefs to the eastward. No enmity having existed between the two great eastern and western kingdoms from the first creation of the world, and both being independent sovereigns who have possessed a golden umbrella and palace from generation to generation, and the homage of a multitude of umbrella-wearing chiefs, the royal friend deputed the son of the lord of *Kaíng:mah*, who arrived at the great and golden city of *Amarapúra* on the 26th May, 1787. The royal letter and the presents consisting of eight images of the *A'batthara*‡ *Byamhā*, ten carpets, ten pieces of gold cloth and ten horses, having been arranged in front of the throne and hall of audience, his Majesty, attended by the heir-apparent, his royal brothers and sons, and all his officers, came forth and sat on the throne, and caused the royal letter to be read out. His Majesty was exceedingly pleased to hear, that if a friendship like the union which has always existed in former states of existence between the kings of the two countries, and an agreement as fixed and permanent as a nail driven in, be entered into, it would be to posterity from generation to generation like two pieces of gold converted into one (as inseparable); and also, that the royal friend, the lord of the golden palace himself and his queen, royal children, and relatives and all his officers are in the enjoyment of health. The royal friend, lord of the golden palace, who rules

* The British Resident returned at once to his own house from the hall of audience.

† The meaning of the *Páli* words of this long title is thus rendered by the Burmese :—“ The illustrious, excellent and greatest conqueror, whose glory is boundless and substantial, who will rule over the three orders of beings with surpassing power, the wise and great king of righteousness, the king of kings.”

‡ *Abatthara* is the sixth of the 20 stages or stories of the superior celestial regions.

over a hundred umbrella-wearing chiefs to the westward, is also in the enjoyment of health as well as his queen, heir-apparent, royal children, and relatives, and all his officers. Friendship which had always existed in former states of existence, is now become a royal friendship. When the two great countries have established friendship, each must receive favors from the other. The eight images of *A'batthara Byamhá* which were sent with a desire that they might be worshipped by the royal friend, have been placed in a proper and suitable manner in front of the palace, under pyramidal buildings covered with gold and silver. Desire is also felt that approbation be given to the merit of constantly upholding and protecting the religion of the deity (GAUDAMA), who is full of glory and power, who can give relief to the kings of men, *Nats*, and *Byamhá's*, who has no equal in the three worlds, and who has been worshipped from generation to generation by the sun-descended independent kings, that have ruled over the great kingdoms to the westward. NE MYÓ-SHUEDAUNG, a nobleman who is in the immediate service of the royal friend, and THÍHA GYÔ-GAUNG and WELUTHA'RA have been appointed ambassadors to accompany the son of the lord of *Kaing:mah*, and are deputed with a royal letter on gold and with royal presents, consisting of four elephants, one hundred *viss* weight of elephant's teeth, an ivory helmet surmounted by a ruby, and another encircled with rubies and surmounted by a sapphire, two ruby rings, one sapphire ring, one *viss* weight of Moby stone, one piece of yellow-broad cloth, one piece of green broad cloth, ten pieces of chintz, ten pieces of handkerchief, ten carpets, one hundred books of gold leaf, one hundred books of silver leaf, ten *viss* weight of white perfume, four large lacquered ware boxes, and fifty small lacquered-ware boxes. Let the ambassadors return quickly and without delay, and when they return, it will be as if the royal friend had been met, and *conversed with.*"

On the return of these Burmese ambassadors from *Pekin* in the beginning of the year 1789, they submitted a report of their proceedings, of which report the following is a free translation :—

" We left *Amarapura* on the 24th June, 1787, and in twelve days' journey, on 6th July, arrived at the city of *Theinni*, where we stopped nine days for the purpose of recruiting the elephants intended as presents for the emperor of *China*. On the 16th July, we left *Theinni**, and in fifteen days' journey reached *Kaing:mah*, where we stopped more than five months, and transmitted to the golden feet a report of certain discussions, which took place between us and some Chinese officers there. On receiving his Majesty's orders that we should proceed, we left *Kaing:mah* on the 12th January, 1788, amounting altogether to one hundred and twenty-five men ; and on the 23rd arrived at the city of *Shuen-lí*, which the Shans call *Maing:Tsán*†. Here we met two officers, *Tsoün-shue* and *Titâyin*, whom the *Tsoüntü* or Governor General of *Yunan* had deputed to meet us ; and a report of our discussions with whom we forwarded to the golden feet.

* Shan name *Múng Senrí*.

† *Múng Chán*.

We had to wait again for more than five months, whilst the Tsoüntū sent a report of our arrival to *Pekin*. On the 25th June, 1788, the governor of *Maing:Tsān* received a letter from the Tsoüntū, ordering him to let the Burmese ambassadors advance; and on the following day, attended by the governor *K_HUA'-TA'-LÔ:YE'* and interpreter *WU'N-TSOU'N-YE'* with one hundred men, we left *Maing:Tsān*, and on the 1st July reached the city of *Tāthi* (*Tali* ?), where the Tsoüntū came from *Maing:Tshì* (*Yunan*), on the 12th July, to meet the royal letter and presents. On the 21st July, orders from the emperor of *China* reached the Tsoüntū, who informed us, that he had received the imperial orders to allow the ambassadors to proceed, and that the emperor had also ordered, that the envoys who had come from the great western country, from the royal friend and lord of the golden palace, should be conveyed to *Pekin* in fifty-one days; and that the Tsoüntūs, governors, Tītūs and officers, along the whole route, should treat the ambassadors with every respect, and at the regular stages supply them with provisions, and entertain them with music, plays, &c. The Tsoüntū further said, that similar orders had been sent to all the other officers along the route, and that he would prepare some presents for his Majesty the king of *Ava*, which he desired we should forward by some proper persons with a report of our proceedings. We accordingly sent *DANUTAZAUNG:YE'* and *TSET-YAN-NHAING* to *Amarapūra* with the Tsoüntū's presents, and left *Tāthi* on the 23rd July with thirty-seven men, attended by *TAUKTAIT HÔTA'-LÔ:YE'*, *KHUA'-TA-LO:YE'*, and the interpreter *WUN-TSOU'N-YE'*. In seven days' journey we reached the city of *Maing:Tshì* (*Yunan*), where we stopped one day, and then continuing our route, reached the city of *Küetsō* (*Kue-chow*) in nine days' journey, on the 8th August, 1788. On the 12th we came to the city of *Tsin-yuen-fū* dependent on *Kue-chow*, where, on the following day, we embarked in boats and dropped down the stream until the 20th, when we disembarked at the landing place at *Rÿen* or *Yi-yen*, and continued our route by land. On the 22nd August, we came to the city of *Tsheng-shyā-fū* in the district of *Hünän*, and in eight days' journey more to the city of *Wü-tsheng-fū* in the district of *Hupé*. On the 12th September, in thirteen days' journey, we came to the city of *Tshē-chow*, beyond the district of *Hönän* and in that of *Tsüli* (*Peteheli*). In seven more days, on the 19th September, we reached *Pauk-tzn-fū*, the principal city of *Tsüli*, and on the 23rd reached the city of *Lukō Khyauk-ken**, six miles distant from the capital, *Pekin*. The emperor not being there but at *Yé:hô†* in *Tartary*, seven days' journey to the north-east of *Pekin*, we left the city of *Luko Khyauk-ken* on the 14th, and in three days came to the boundary of *Tartary* to the *Hü-pé-khé* fort‡ line of wall. In two days more we came to the city of *Länphyin-hien*, where the chief of the chokey met us, and taking a

* *Ken* is a chokey in Burmese.

† *Du Halde's Gehol*, and Sir G. STAUNTON's *Zhe-hol*.

‡ *Du Halde's Coupe keon Fort* ?

list of the presents, proceeded to make his report to the emperor of *China*. The treasurer having come with the emperor's orders for us to advance, we entered *Zhe-ho!* on the 29th September, 1787, and were lodged on a high plain to the westward of the city.

“ On the 30th September we proceeded by invitation to meet the *Wún-gyíh Hô-TSOU'N-TENG**, who wears two peacock's tail feathers with red on the top of his head-dress, (red button on his cap,) and *KOU'N-YE'-THU'* and *THÍ-TA'-YÍN* who wear two peacock's feathers with a ruby on the top of their head-dress. The *Wún-gyíh* told us:—‘Our master, the emperor, is much pleased at the arrival of the ambassadors, and will receive the royal letter and presents so soon as to-morrow, when the ambassadors also will see him and be interrogated by himself. You must be in waiting at 6 o'clock to-morrow morning when the emperor comes out, and you must bring the band of music, which he has heard you have with you.’ On the following morning we were in attendance in front of the palace before the emperor appeared. He came out about 7 o'clock, when the royal letter and presents were delivered by us, and the *Wún-gyíh Hô-TSOU'N-TENG* and *KOU'N-YE'-THU'* and *THÍ-TA'-YÍN* in the midst of all the officers of the Court. The emperor spoke as follows in the Tartar language to the *Wún-gyíh*, who repeated it in the Chinese language to the interpreter, and he communicated it to us:—‘The two great countries were always friends in former times, and owing to a little difference which happened once, no letters or presents have passed. But now, a mutual intercourse and good understanding prevails, and friendship has been re-established. I am exceedingly glad to hear that my royal friend, the Lord of the golden palace, fulfils his religious duties and cherishes all the inhabitants of the country as if they were the children of his own bosom. Let the ambassadors submit all they have to say.’—We replied, ‘Your majesty's slaves will submit to our royal master all your majesty's orders; and communicate to the *Wún-gyíh Hô-TSOU'N-TENG*, and to *KOUN'-YE'-THU'* all we have to represent.’

“The emperor then said, ‘Let them convey to my royal friend, in order that he may worship as I do, this *Shikyá Muní* image, the representative of the Deity, which has always been worshipped in our palace,—this figure of the Deity, embroidered in silk, and this *Yu-yuí* jewel (sceptre?) which I always carry in my hand.’ The *Wún-gyíh Hô-TSOU'N-TENG* and *KOU'N-YE'-THU'* brought and delivered the same to us. We then made our band of music play before the emperor, who approved of it and said it was very pleasant. After his majesty had conferred presents on different great and subordinate officers, we were placed in the same line with the 48 princes of *Tartary*, and allowed to see an entertainment, (Chinese play.)

* This is evidently the same person, who was the first minister of the empire during Lord *MACARTNEY'S* embassy, and who is styled by Sir *G. STAUNTON*, “*Hoo-choong-taung Colao.*”

“ On the 3rd October we went again, and were placed in the same line as before, and shown a complete entertainment. The emperor of *China* seated us at a table, at which we ate and drank in company with the 48 princes of *Tartary*. We conversed with the WÚN-gyíh HÔ-TSOU'N-TENG and KOU'N-YE'THU' and THÍ-TA'-YÍN, and observed:—‘ Friendship has now been established between our two royal masters. The great officers on each side, bearing in mind the favors they have received from, and the duty they owe to, their respective masters, have only to submit what they may be satisfied will conduce to the permanent advantage of their royal masters and their posterity. We, who have been deputed, will return as quickly as possible, and in conformity with the qualifications required from ambassadors*, will submit to our royal master every circumstance relating to the emperor of *China*. There are certain Shan Tsó:buahs and their followers, subjects of our master, and some men who were formerly deputed, still remaining in this country. And the road on the frontier of the two countries is much molested by bad men and criminals;—if means are adopted on both sides for putting an end to this evil, the two countries will become like one, and the gold and silver road will be opened.’ The Chinese officers replied:—‘ The observations of the ambassadors are very correct. Our master, the emperor, is much pleased at having re-established friendship with the Lord of the golden palace, who rules over the western country. His majesty has given to the king of *Ava* an image of him, who is without an equal, and is superior to the three races of beings, (men, *Nats*, and *Byumbás*,) and who has been worshipped uninterruptedly by all the emperor’s ancestors; and he has permitted the ambassadors to communicate, without reserve, all they may have to say. He has seated the ambassadors also on the same line with his own relations, the 48 princes of *Tartary*, and repeatedly questioned, and spoken to them. All the points you have represented will be properly settled. When we go back from *Zhehol* (to *Pekin*), we will exert ourselves to have the whole settled, and will submit that you may be speedily allowed to return.’

“ On the following day we were invited to attend the emperor, who was going to visit a monastery. We went early, and were desired by the WÚN-gyíh HÔ-TSOU'N-TENG to wait on the road, and when we saw the emperor coming out on horseback, to remark what a strong hale man his majesty must be, to be able to ride at 80 years of age without being fatigued. We waited on the road accordingly, and on seeing the emperor, spoke as we had been instructed. HÔ-TSOU'N-TENG asked what the ambassadors had said, and when the interpreter translated our remarks into Chinese, the WÚN-gyíh repeated it to the emperor.

“ The emperor, on going to the monastery, entered by the southern arched gateway, and came out by the western, and returned to the city by its southern gateway. LU-TA'-YÍN was appointed to attend us and shew us all the different images and temples. But all the different figures

* See a subsequent note for a list of these qualifications.

shewn to us were representations only of our deity, and observing that those varying in form were copied from various forms which GAUDAMA had assumed when in this world, we bowed down and worshipped them. There were seven monasteries. In that first shewn to us, there were 200 priests dressed in yellow, and in another to the westward about 500.

“On the 6th October we were invited to an entertainment given in some temporary buildings in a garden. We went before 6 o'clock, and the emperor came about half past 7 in an open sedan chair. He was dressed as follows:—On the top of his head-dress there was a pearl; on the four sides of his silk dress there was the figure of a dragon, and round his neck hung a string of pearls. He took his seat on a royal chair of the form of a dragon, and about a cubit high, and the officers of his court presented to him cups of spirits and cups of milk. The Wún-gyih HÔ-TSOU'N-TENG and KOU'N-YE'-THU' and THÍ-TA'-YÍN stood on the right and left of the emperor with swords in their hands. To the right and left were placed tables with all kinds of cakes, and we sat down on the right hand with the Wún-gyih HÔ-TSOU'N-TENG behind the chiefs of the 48 Tartar countries, and ate and drank. After the soft music and dancing, which were according to the Chinese, Tartar, and Kulá fashions, the emperor returned home. The silks and gold cloths, which had been arranged on the left hand, were distributed in presents to the princes of *Tartary*, and those on the right hand were distributed by the Wún-gyih KOU'N-YE'-THU'* to us according to our respective ranks, and to the officers appointed to take care of us. All kinds of curious cloths, &c. intended for presents to the king of *Ava*, were also shewn and delivered to us.

“A little after 3 o'clock, on the afternoon of the same day, the emperor of *China* again came out, and we saw an exhibition of tumblers on poles, and fireworks, and then returned home.

“The emperor having directed us on this last day to go to *Pekin*, we left *Zhehol* on the 7th of October, and arrived at *Pekin* on the 12th October, taking up our residence in some temporary buildings erected on a plain within the southern gateway of the city, where we were attended and supplied with provisions by the same men as before.

“On the 13th, the emperor having directed that the ambassadors should be lodged near him, and that their provisions should be supplied from within the palace, we moved, on the following day, and took up our residence on a royal plain†, near the road leading to the southward from the western gateway of the wall surrounding the palace. On the 15th the emperor came to *Pekin*, and we accompanied the Chinese officers to a temporary building in the lake, where there is a palace, in order to receive his majesty. On the morning of the 20th we attended the emperor, by invi-

* This officer was not a Wún-gyih or First Minister of State, as will be seen in the list of Wún-gyih's hereafter given, but the Burmese ambassadors repeatedly given him this title.

† Apparently a plain on which princes encamp or live when they visit *Pekin*.

tation, to the garden situated within the same lake, and his majesty ordered the Wún-gyih Kou'N-YE'-THU' to take us round and shew us all the monasteries, temples and gardens. We embarked in a boat with that officer and rowed about the lake, and saw the different monasteries, &c. In two monasteries situated on the top of a hill on the western side of the lake, there were several images of the unequalled and most excellent deity, surrounded by images of inspired disciples. We saw more than fifty priests here also dressed in yellow cloth. There were ten more monasteries on the top and sides of a hill running from the westward of the hill before mentioned to the north. They contained, besides many images of the deity, a figure of the *Mán-Nat** with 1,000 arms, and figures of hermits and priests in stone, and various paintings. A small hill and the garden where a monastery is situated are joined by an arched brick bridge of 50 *tās*† or 350 cubits. At the end of the lake nearest the city, there is an octagon pyramidal building with three roofs covered with green tiles. On the western sides, on the slope of a hill, there are two Buddhist temples, and a monastery with three roofs; on the south-east a large building with four roofs dedicated to a *Nat*; and on the north-east on a level ground, stands the pyramidal building at which the emperor stops. The lake is upwards of 400 *tās* from north to south, and upwards of 300 *tās* from east to west, and in it there are five large vessels with several boats. The emperor ordered that we should also be taken round and shown all the monasteries within and without the city, and be allowed to compare the books and writings, and see if they were similar to ours.

“On examining the different monasteries, we saw some with images of the deity (GAUDAMA), and priests dressed in yellow in attendance; some with people dressed in dark-colored caps and trowsers, whom the Chinese call *Hó:Shyeng*‡; and some with the ship country Kulás in attendance on the image of *Devadāt*§, which they worship. The books, writings and language spoken in these monasteries were not like ours, and those who accompanied us took notes of all we said, and submitted the same to the emperor.

“On the 23rd October, when the emperor returned from the palace lake to the city, we received him in company with the Chinese officers outside of the western gateway of the palace enclosure. Every day after the emperor

* The Hindu god of love and desire, KA'MA, one of whose names, MA'RA, is written by the Burmese *Már*, and pronounced *Mán*.

† A *tá* is a measure of 7 cubits, and a royal cubit is equal to $19\frac{1}{5}$ English inches.

‡ DU HALDE says, the Bonzes, or priests of *Fo*, are called by the Chinese *Ho-shang*, but the people here described may be of the sect of “*Lookiun*,” mentioned by the same author as worshipping demons, and pretending to a knowledge of magic.

§ See in LA LOUBERE'S *Historical Relation of Siam* for some account of THEVETAT, whom some Buddhists pretend to consider as the same person as our Saviour.

returned to the city, some of the palace officers wearing red on the top of their head-dress and a peacock's feather, brought to us from his majesty's table different kinds of meat and sweetmeats. On the 28th we joined the Chinese officers in attendance on the emperor, and saw him offer his devotions at a monastery within the palace enclosure. On the 29th we attended the emperor, when he came out from the western gateway of the palace enclosure, and proceeded to the garden in the lake, and on his return, he stopped his sedan chair as he was coming out of the temporary building erected for his accommodation on the royal plain, and giving us presents, said: 'Let the ambassadors return on the 1st of November, in order that my royal friend may learn every thing.' On the same day the Chinese officers of rank summoned us to a spot on the royal plain to the eastward of the palace enclosure, and gave us an entertainment, and delivered to us the emperor of China's letter. On the 31st, the Wún-gyíh Hô-TSOV'N-TENG and KOU'N-YE'-THU', THÍ'TA'-YÍ'N, and LU-TA'-YÍ'N, gave us different presents; and on the same day we went into the palace where the Wún-gyíh Hô-TSOV'N-TENG was, and said to him, 'We were ordered to return on the 1st of November, and to-morrow we are to set out; but we desire to receive an answer to the representation which we made at *Zhehol*.' He replied, 'I have submitted to the emperor every word of your representations, and his orders are:—The men who came to our country are some of them afar off and some of them have disappeared or are dead, and much delay and a long time will elapse in making the necessary inquiries and examinations. When the snowy season arrives, the cold will be very great, and these ambassadors, who have been sent to us on business relating to the country, had better return with all expedition.' The Wún-gyíh also said, 'The six men with NGA TSI'T who were formerly deputed, were taken to the province of *Kuan-toín* in *Tartary*, but they were ordered to be brought back the moment you arrived here, and as soon as they come, they shall be sent down to *Yunan* and forwarded to you;—and with respect to the Tsò-buah of *Bamô*, inquiry shall be made, and he shall hereafter be surrendered. There is nothing difficult now that our two masters have become friends, and the Tsoüntü of *Yunan* has already received full instructions on every subject.'

“ On the 1st November, 1788, after seeing the emperor receive the homage of all his officers, which he does once a year on the last day of a month seated on his throne, we took charge of the emperor's letter, the *Shikyá Muni* image, and various costly presents, and left *Pekin*. We came in a carriage with horses in 23 days' journey from *Pekin* to the city of *Shyeng-yeng:hien* in the district of *Húpé*, beyond the districts of *Tsítz* and *Hô-năn*, when we embarked in boats, and came down the stream in 18 days, on the 12th December, to the city of *Tsheng-tait-fū* in the district of *Hünän*. The route from thence by water being against the stream and very difficult, we proceeded by land in covered sedan chairs, and arrived at the city of *Kue-chow* on the 5th January, 1789. We left that city on

the 6th and arrived at *Yunan* in 16 days, on the 21st January. The *Tsöüntü* had marched with a force of 10,000 men to attack the city of *Akyô*, lying to the south-east of *Yunan*, where there there was a war, and *THU-YI'N*, the governor of *Yunan*, who received us, informed us that in conformity with the application which we had submitted to the emperor, the six men, *NGA UH*, *NGA LHE-GÔ*, *NGA TSI'T-TÔ*, *NGA TSI'T-LI'*, *NGA PÔ-BU'*, and *NGA PÔ-YI'* subjects of the sun-descended king who were formerly detained and sent to *Tartary*, had been recalled and had arrived at *Pekin* on the 22nd December; that orders had been received to forward them, and that the moment they reached *Yunan*, they should be sent to the golden feet. He also said, 'Our two masters having become friends, the two countries must be like one, and constant intercourse maintained between them;'—and added:—'The new year being close at hand, some difficulty is felt in supplying you with the means of continuing your journey; wait here, therefore, for a short time.' We stopped at *Yunan*, accordingly for four days; and on the 26th of January left it, and in 21 days' journey, on the 15th of February, arrived at *Kaing:mah*. The *Tsô:buah* of *Kaing:mah* also said, that he had received letters from the *Tsöüntü* of *Yunan* informing him, that the six men who had been sent to *Tartary* were coming with all expedition for the purpose of being forwarded to the golden feet. He also told us, that he had sent letters to *Muing:Tein* and *Theinni* to have the temporary buildings and provisions prepared for us, and requested us to give them a few days to have all in readiness. We waited accordingly at *Kaing:mah* nine days, and on the 24th of February left it, and on the 4th March arrived at *Theinni*."

Memorandum giving an account of the emperor of China and his sons and officers, and a description of the appearance of his palace and of the city of Pekin, (appended to the foregoing report of the Burmese envoys.)

"The age of the emperor is 78 years, of which he has reigned 53 years. The principal of his nine queens is dead. He has five sons and two daughters. The eldest son, *LU-YE'H*, is 45 years of age. He has six *Wün-gyih*s, three *Tartars*, *Hô-TSOU'N-TENG*, *A-TSOU'N-DENG* and *THU'-TSOU'N-DENG*, and three Chinese, *WENG-TSOU'N-DENG*, *KYI'-TSOU'N-DENG*, *LHYÔ-TSOU'N-DENG*. There are six great officers, one superintendant of war, one treasurer, one superintendant of law and custom, one superintendant of criminal affairs, and one superintendant of learning. There is a general of the nine gates, named *KYÓ-MEI'N TI'TU'*. A governor of the city, named *SHUENG-DENG-THU'*, and another governor, who is also the chief revenue officer of the city, named *PH'NG-SHENG*.

"Thefts, murders or other public offences committed within the city are taken cognizance of by the governors of the city; but those committed in the suburbs and outside of the city, are taken cognizance of by the *Tsöüntü* of *Tsit-lî* from the city of *Pauk-tin-chow*. The officers and soldiers do not hold districts and villages (in jaghîr), but are paid monthly salaries in money according to established rates, and agreeably to their several ranks.

“The emperor of *China* has always worshipped the image of the most excellent deity (*GAUDAMA*), whom the Chinese call *Shikya Muni*; and once a year he executes the sentences of criminals in the following manner. The emperor goes to a monastery at which there is an image of the *Tha-gyā Nat*, and the names and acts of the criminals are proclaimed, and written on slips of paper, which are burnt upon a horse and cow, and these animals are then executed. This custom is always followed from a belief, that these papers and the souls of these animals are sent up to the *Tha-gyā Nat*. Within the building covering the *Wumein* gateway of the wall surrounding the palace enclosure, the figures of those men who have gained victories in war, with the number of the victories, are written, and on the outside of that gate there is a monastery in which different emperors have had carved and placed, the figures of men who acquired, renown, and of officers who were faithful or good soldiers; and to this place the emperor goes once a year and does honor. On the northern bank of the lake, to the westward of the palace wall, the figures of the three men, *MI-KOU'N-YE'*, *KUA-TA-YI'N*, and *TSENG-TA-YIN*, who were killed in the victories obtained in the year 1029 (A. D. 1767), are placed, each under a separate pyramidal building. At the four angles of the palace enclosure wall there is a pyramidal building, in which the armour worn by soldiers, and swords, and spears are lodged. In the buildings at the gateways of the outer city, guns, muskets, shot, and powder are lodged, and constantly guarded by troops. *Pekin* is divided into two cities, the southern and northern* city. In the former there are seven gates, and in the latter nine. The walls are 13 cubits high and 14 cubits thick. At each of the gateways is a building on each side, and a double pair of folding doors. There is a pyramidal building also at each of the four angles of the wall. The ditch surrounding the wall is not lined at the sides, and is about 70 cubits broad, with water let into it. The northern city is about 3500 cubits square, and the southern city about 4200 cubits square. The line of walls inside of the northern city has no battlements, but is covered on the top with yellow-colored tiles†. It is 1750 cubits square, 10 cubits high, and has six gateways at six different points. Inside of this last-mentioned wall is the wall surrounding the palace enclosure; and this is upwards of 700 cubits on the eastern and western sides, and about 1050 cubits on the northern and southern sides. It is surrounded by a ditch filled with water, seventy cubits broad and ten cubits deep, the sides of which are faced with stone. This wall is fourteen cubits high and seven cubits thick; at the four angles there is a tower, and it has a gateway on each of the four sides, and a double-roofed shed supported on ten posts covers each gateway. There are three entrances at each gateway, and the folding gates are covered with plates of iron fastened with nails. The road within the walls of the palace enclosure is fourteen cubits broad and

* The Chinese and Tartar cities. † The external enclosure of the palace.

paved with stone. From a lake situated three *taings** to the north-west of the city of *Pekin*, water is brought into the ditch surrounding the walls of the palace enclosure by a canal, which also conducts it from the ditch into the palace, and thence to the east of the city; and there are stone bridges over this canal. The southern side is the front of the palace. The principal palace is surrounded by another wall, outside of which stands the palace with the throne (hall of audience), which has a square roof fourteen cubits high above the terrace, and the terrace stands six cubits above the ground, and is paved with stone. About one hundred and forty cubits distant from the hall of audience is another large building with a square roof, and on one side of it is the gold treasury, and on the other the silver treasury, with a line of other buildings. To the left of these buildings, and thirty-five cubits distant, are temporary buildings occupied by the officers of the court, and a line of three buildings occupied by scholars or students, literally '*people learning books.*'" (The description of the buildings within the palace enclosure continues for eight or ten lines farther, but in so confused and vague a manner as to render it impossible to be understood by any one but a person who has actually seen the place.)

"When the emperor of *China* takes his seat on the throne, flags, *chowries*, and satin umbrellas are arranged on his right and left hand, and the band of music plays in a large building to the southward. On his right are the military officers, and on his left the civil officers; and they all, at a signal given, bow their heads nine times. The emperor comes out of the palace in the following manner:—He is seated in a sedan chair covered with yellow satin, and preceded by upwards of fifty horsemen, twelve umbrellas of yellow satin, each with three rows of fringe, twelve *chowries* and twelve flags, upwards of twenty spears having the points sheathed, ten led horses with saddles and bridles complete, and upwards of twenty horses with the brothers and sons of the emperor dressed in yellow satin jackets, and armed with bows and swords. Immediately in front of the emperor is carried an umbrella of yellow satin with three rows of fringe, and having the figure of a dragon worked upon it in gold thread, and upwards of an hundred men in charge of the women (eunuchs) surround the emperor's chair. The band of music which plays when the emperor comes out or enters the palace, consists of a pipe with six stops, two trumpets, a fiddle, a lyre, and an alligator harp. The instruments used at Chinese historical plays consist of a small gong, a large gong, a pair of large cymbals, two trumpets, a drum, and a pipe.

"There are fifteen elephants at *Pekin*. The following are the prices of articles in the bazar there. One and half ticals for a basket of rice; 10 ticals for one hundred *viss* of salt; 125 ticals for one hundred *viss* of cleaned cotton; 60 ticals for one hundred *viss* of oil; 1 tical for a basket of *pyaung*, grain (*Madras Cholam*); 1½ ticals for a basket of

* *Taing*, or when compounded, pronounced *daing*, is a little more than two English miles.

millet. One thousand copper pice pass for $2\frac{1}{2}$ ticals; and these pice are used in sales and purchases. Rice is cultivated and used in the provinces of *Yunan*, *Küe-chow*, *Hünän* and *Hü-kueng* (*Hugwang*). But there are no paddy lands; and *pyaung*, pulse, barley, and millet only are cultivated and used in the provinces of *Hönän* and *Tsitzi*, and about the cities of *Zhehol* and *Táing*. As far as *Küe-chow* the people of the country wear their hair like the Burmese, all over the head. The people to the north are very numerous, and there are a great many hills, precipices and streams. In *Hü-kueng* people travel in boats, as there are many lakes and streams in that province; and in *Hönän* and *Tsitzi* the ground being natural and even, carriages are used. There are no trees, bamboos or ratans, and instead of fire-wood coal is used.

“ We heard in *China*, that in the month of May or June in the year 1149 (A. D. 1787) the people of *Taik-wun* having revolted and put to death the governor and officers, the force first sent to subdue them under the general TSHAI'T-TA-YIN was defeated with great loss. That general was executed by the emperor, and another general THU'-THIT-TA-YIN detached against the rebels, whom he subdued in the month of April 1789, when MI-KOU'N-YE'S younger brother, KHUE-KOUN-YE', was appointed governor over the people with the office of Tsé-taik. The two leaders of the *Taik-wun* rebels were decapitated, and their heads, together with the head of the general TSHAI'T TA'-YI'N, were suspended in the market place of the great southern city.

“ On the 23rd of August, 1788, about 9 o'clock at night, the *Thi-tshuen* river rose and the water overflowed and drowned the whole city of *Kyün-chow* in the province of *Hükueng*. Upwards of ten thousand people were destroyed, together with the wife and children of the governor, and the second governor himself with all his family. On the receipt of this intelligence at *Pekin*, the Wún-gyih A-TSOU'N-TENG was dispatched with upwards of two thousand viss of silver, to provide clothing, food and habitations for such of the inhabitants of *Kyün-chow* as remained, which service he performed. Intelligence was also received from the people appointed to guard, that an embryo Bud'dh had appeared at the city of *Thi-tsün* in the *Kulā* country to the westward of *Thi-tshuen*, and that the people were disputing and going to war about him. The general AUNG-TSONG-KYIN was appointed to go and attack them with the force in the city of *Thi-tshuen*.

“ We saw all the houses and lands destroyed by the floods along the whole road we travelled in the provinces of *Hünän* and *Hüpe*, from the city of *Kyeng-chow* included. The people also said, that when the walls of the city of *Thi-tshuen* fell down and were being rebuilt, a prophetic writing was found, which the nobleman, KHOU'T-MYE'N, who first built the walls, had placed there. The contents of this writing were:—‘ To the south one thousand *Taings* will be destroyed by water. To the northward, beyond the city of *Shyän Shí*, a stream of blood will flow. A great calamity

will befall the chief and inhabitants of the city of *Kueng-chow*, whilst they are asleep.' People say, that what happened lately corresponds with this prediction.

"The Tsoüntü of *Kueng-toÿn* reported, that the uncle of the chief of *A'n-nän*, a territory lying to the west of *Kueng-toÿn* and near the *Kueng-thi* (*Kwang-si*) and *Yunan* provinces, had revolted, and that the chief and his family had fled and arrived at the city of *Kueng-thi*. The chief of *A'n-nän* having regularly sent presents and being a friend, it became necessary to assist him, and attack those who had molested him. The *Kueng-thi* Titü, YUI-TA-YIN, was appointed general, and a force of ten thousand men, three thousand from *Kueng-thi* and seven thousand men from *Yunan* under the *Yunan* Titü, was sent against the rebels.

Route of a Journey from the city of Amara-púra to the city of Pekin, travelled by a Mission deputed by the King of Ava to the Emperor of China in the year 1787.—(Literally translated from the Burmese official document.)

Day of the month and year.	Names of Places.	Hills and mountains crossed.	Large Rivers crossed.	Small Rivers crossed.	Bridges crossed.	Chokeys passed.	Distance in Burmese Taings.	No. of nights stopped at each place.	No. of gates in each city.	No. of Lakes.	Under what Jurisdiction.
24th Jan. 1787	Left the city of <i>Amara-púra</i> , and stopped at <i>Phrá-gyñh</i> , or large <i>Ar-ra-can</i> image of <i>Gauda-ma</i>, .....	..	..	..	..	..	1	1	..	..
25th	Slept in temporary buildings at the city of <i>Kan-gyñh</i>, .....	..	..	..	..	..	6	1	..	..
26th	Slept at the <i>za-yat</i> , or public building in the village of <i>Oün-lhut</i>,....	..	..	1	..	1	8	1	..	..	Under the city of <i>Thoún-zay</i> .
27th	Slept in temporary buildings in the city of <i>Thoún-zay</i> ,	1	..	..	..	..	10	1	..	..
28th	Slept at <i>Thek-kay-byen</i> (plain of coarse grass) and village of <i>Nän-mó</i> ,	2	..	..	..	..	6	1	..	..	Under the city of <i>Thoún-zay</i> .
29th	Slept at a halting place in the jungle, on the site of the old village of <i>Bán-gyñ</i> or <i>Ban-kyñ</i> , ..	1	..	..	..	..	9	1	..	..	Ditto.
30th	Slept at a halting place in the jungle, on the site of the old village of <i>Kywé-gouñ</i> ,	3	..	..	..	..	4	1	..	..	Ditto.
1st July	Slept at a <i>za-yat</i> in the village of <i>Bó-gyó</i> ,	2	..	..	..	1	6	1	..	..	Ditto.
2nd	Slept in some buildings constructed for the ambassadors in the city of <i>Thí-bó</i>, .....	..	..	..	..	..	3	1	..	..